

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD THINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, AUGUST 8, 1835.

NO. 41.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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P. PRICE, Publisher and Proprietor.

**TERMS**—Two dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Original.

## BR. ROGERS' TOUR.

Desiring to be present at one more Association in York State previous to my departure for Cincinnati, I accordingly set out for Hartwick, accompanied by Mrs. R., to attend the meeting appointed to be holden there on the third Wednesday and Thursday in June. The distance is one hundred miles by the rout we took—a most delightful one. We crossed the Susquehanna river at the Great Bend; thence to Binghamton, at the confluence of the Susquehanna and Chenango rivers; thence up the last named river 32 miles, to the very handsome village of Oxford, from thence we crossed a pleasant hill country between the Chenango and Unadilla rivers. At a little villa called Mt. Upton, we stopt and dined, (Brs. Ashton and Gihon being also in company,) at the house of Elder Edwin Ferris, author of the "Plain Restitutionist." We thence passed up the very delightful valley of Butternuts, about eighteen miles, and were much delighted with the fineness of the road, the elegance of the farms and villas, the fertility of the flats, and the picturesque beauty of the arable hills on either hand. From Butternuts valley we again crossed a hill country between it and the Susquehanna, on the banks of which stands the village of Hartwick, 9 miles below the point where the river issues from the Lake, and commences its sinuous course to the Chesapeake Bay. Our Association at Hartwick was, of all the meetings of the kind I ever attended, the most glorious. The congregation was overwhelming at the commencement, and it kept increasing till the close. Sermons were preached by Brs. Ashton, Gihon, Whitney, Marsh, Waggoner, Woolley and myself. Ordination services by Br. Potter. Oh, we had a delightful season! It cannot be but good was accomplished.

A custom prevails on these occasions in York State, which well accords with the genius of our doctrine. Brethren living in the vicinity of the place of meeting accommodate as many visiting friends as possible at their houses, while those living too remote, come laden with provisions for the supply of the congregation during the intervals of worship. The council room is usually the scene of this common feast—emblematical of the "feast of fat things to all people." Bread, butter, cheese, pie, and cake of various kinds, are profusely spread out on a table or bench, and high and low, rich and poor, Jew or Gentile, "all that will come, may come" and partake freely, "without money and without price."

Br. Gihon, who had never witnessed the like before, was much elated, and exclaimed to me, "Br. Rogers, this is a new scene to me, and what is never witnessed in Pennsylvania." No! and I fear it will be long ere the little leaven will, in a sufficient degree, leaven the mass of ignorance and bigotry in that State.

On Thursday evening, the Association having adjourned, we accompanied Br. Potter to his home in Cooperstown, which your readers know, is the Capitol of Otsego Co. and situated at the foot of the Otsego Lake. They are probably aware too—many of them at least—that it is the scene of one of Cooper's Novels, called "The Pioneers." Here the northern branch of the Susquehanna river has its birth. And here is a spot worthy of the immortality it has acquired from Cooper's fascinating pen. If I could think of an adjective which I have not already employed in my descriptions, and which would at once express the ideas of *neatness, elegance, picturesqueness, quietness and seclusion*, I would apply it to Cooperstown, for it verily possesses these qualities, in itself, and in its situation, to a degree unequalled by any place within my remembrance. My interest in it, too, is increased by the fact, that our cause is very prosperous there under the pastoral care of our excellent Br. Job Potter, whose virtues have secured to him the esteem and confidence of all who know him. The Universalists of Cooperstown—besides a meeting house at Fly Creek, 3 miles distant—possess a new and excellent one within the borough.

Leaving the interesting scene of the "Pioneers," we proceeded to Utica, by the way of Richfield Springs, where is a splendid stone church, owned by Universalists. The Spring at this place is strongly sulphurous in its smell and taste. It oozes up from a solid rock, and is higher by a number of feet than the ground in its immediate vicinity. We reached Utica on Friday evening, June 26th, and were very hospitably welcomed by sister Skinner, Br. Skinner being absent. Br. Grosh was soon apprized of our arrival, and joined us at Br. Skinner's, accompanied by his father and mother, who were on a visit from Marietta. And we spent an agreeable evening altogether, having only occasion to regret its brevity.

The next day we drove to Clinton, distant 9 miles, to see Br. Stephen R. Smith; with whom we tarried over night. I labored under a soreness of throat, which justified my refusal to preach either at Clinton or at New Hartford, and I had therefore the opportunity, and most gladly improved it, of hearing a sermon at each place; at the former from Br. Grosh, at the latter from Br. Smith, they being on exchange that day. The congregation was excellent at both places. After taking tea at New Hartford, in company with Br. Smith, I returned to Utica and preached in the evening, according to previous engagement, to a congregation quite respectable in point of numbers and appearance, although many were no doubt prevented from attending by a very heavy dash of rain which occurred about the time of assembling. I feared,

as I stood in the pulpit and looked over the spacious area before me, that it would require more volume of voice than I could exert to reach the hearers at the opposite end of the house, but I was mistaken, I found upon trial that my voice did not require to be raised much above an ordinary conversation pitch.

How shall I express my gratification at what I found has been achieved at Clinton! And achieved almost entirely by the agency of one man!—but he no common man. An elegant pleasantly located brick Church, furnished with an organ, strikes the traveller's eye as he is about to leave the village by a road running some degrees east of north. He is informed it is the Universalist Church. He next comes to a neat two story frame building, surmounted by a cupola. That, he is told, is a Female Seminary, under Universalist control, but unsectarian in its instruction and government. And what, he inquires, is that massive edifice of stone, situated so pleasantly on yon handsome plot of ground? it seems adapted to accommodate some two or three hundred tenants, and to stand for centuries! That is the LIBERAL INSTITUTE, he learns, where upwards of 70 youth are receiving the salutary light of science, untrammelled by the shackles of bigotry, unobscured by the murky gloom of superstition. And if he is a *Christian*, or a patriot, he will rejoice with all his soul at the triumphs which religious freedom is achieving over the darkness and slavery of former ages. He will thank God that liberty—mental liberty—is spreading abroad her wings over our beloved land, and that her plumage is tinged with the golden light of heavenly truth.

Br. Skinner had returned home in time to supply the desk on the Sabbath, so that on our return from Clinton we enjoyed the pleasure of his society, until noon on Monday, when we were obliged to start for Pitcher Springs, Chenango Co., where a Conference was appointed to be holden on the last Wednesday and Thursday in June.

It will scarcely be necessary for me to speak particularly of Utica. Much has been said by many tourists and public journalists in its praise, nevertheless it greatly exceeded my preconceptions, both in magnitude and magnificence. It is a splendid city! very fancifully built—even its foot-pavements are fanciful! The city is marked by even a toylike gaudiness of embellishment. And then the valley of the Mohawk, in which it stands, is probably equal to any valley in the State for beauty and fertility. Such is Utica—for the expense and trouble of a journey to which, and to Clinton, I felt myself more than repaid.

We had a very pleasant Conference at Pitcher Springs—a good congregation, and found many warm hearted brethren. And on Friday July 3d, we returned to Oxford, in company with Br. Doolittle and his lady, who are settled in that village, where I had an appointment to preach that evening. The Society here is in a prosperous state under the superintendence of Br. Doolittle, and is about to erect an elegant stone church forthwith, which undoubtedly will still



more improve the cheering aspect of the cause at this pleasant and growing place. On Sunday I preached at Green, another pleasant village on the Chenango river, from whence we proceeded the same evening to Binghamton, where on our way to Hartwick I had delivered two discourses, and a third four miles above, on the river aforesaid.

Our cause has never received much encouragement at Binghamton. One family—a good family—has for several years sustained the brunt of opposition alone; but recently, two very respectable male inhabitants have been added to the little band—one from the Presbyterian, the other from the Episcopalian church. I conceive the cause to be far from hopeless even at Binghamton. My last meetings were better attended than any of the kind previously held there.—My meeting four miles above, was in a Presbyterian neighbourhood. The house was occupied on my arrival, by a Sunday-school, the male teachers of which were successively prosing to the children on the advantages arising from the institutions of the kind, all which advantages could be summed up in two sentences, viz:—*By having their instructors think for them in matters of religion—the children are forever after saved the trouble of thinking for themselves.* Most of the teachers remained during my meeting, but their conduct was sadly at odds with decorum and good manners, inasmuch that I took it upon me to inform them in a gentle manner, that even wicked Universalists were not in the habit of *reading tracts or talking*, during service, much less of expressing their dissent from a speaker's views by *gigling in his face*. I know not, said I, how religious professors can reconcile such conduct with their consciences. The doctrine had never been preached before in that neighborhood. I was subsequently informed that considerable of an interest in it had been created there.

Br. Price, I verily think that the most of your readers have no adequate notions of the spread of truth in western New-York—the fairest portion, taken for all in all, of our extended and beautiful America. Already it is adorned by more than a hundred temples for free religious worship, and the number is still continually increasing. Beside all this, the openings are much more numerous than can be improved by the considerably over a hundred preachers already there. I could mention numerous places at which churches could be immediately gotten up, if ministerial assistance could be obtained. Our ministering brethren, too, are far from idle. They are doing their utmost. I know not a single drone among them. What their hands find to do they do with their might, and, (I utter a sober truth without the least exaggeration) there is scarcely a country place in all that region—the case is different in many of the villages—at which a Universalist appointment will not attract a much larger audience, than can be obtained by preachers of any other sect. I have been often asked abroad—What can so many Universalist preachers find to do in York-state? Why don't they spread themselves into the southern and western states? My reply is—They are doing well where they are. They are progressively obtaining possession of the most important section of the United States.—Next to it in importance are the eastern states, where, also they are well employed. By constant emigration from these over-populated parts, the principles of light and liberty will be spread to the south and west. Depend upon it, Br. Price, things are working aright. The time has about arrived for active operations at the west. "The fields are white unto the harvest." Ohio, southern Michigan, and northern Illinois are inviting fields for gospel culture, and will abundantly recompense the husbandman's toils. Bye and bye the south will give up, and the

still more remote west will not keep back.—And, mark the prediction—albeit I shall not claim to be entitled a prophet from its fulfillment—the spread of truth in those regions will exceed in rapidity all that has hitherto been witnessed!

Affectionately yours,  
GEORGE ROGERS.

July 10, 1835.

Original.

#### ASSOCIATIONS.

A devotion to the interests of any good cause, is at all times worthy of commendation. But this is not so clearly evinced by a thoughtless acquiescence in all the actions of its advocates, as by endeavoring to expunge therefrom any thing that would tend to dim its glory.

My motto is not—"Universalists can do no wrong," and hence, I trust that this article will not be viewed as the effect of a censorious spirit, but of an ardent desire that those who profess and love our doctrine, may ever pursue a just, honorable and consistent course. Even at this early day, there are many deviations in the proceedings of our annual meetings, and the sooner they are straightened, the better for the cause.

1. In looking over the minutes of some of our Associations, I perceive the titles HON. ESQ. COL. GEN. &c., attached to the names of some of the official brethren, while others are insignificantly termed, merely Br. This I think is wrong, because our religion, above all others, is adapted to level all distinction between man and man. It teaches us that we are all brethren of the same family, and that there is no real distinction, save that which is made by virtue and vice.

Perhaps it would be well for us to give heed to the injunction of James ii, 1, 6. For one, I would be very unwilling to have my name as a mere Br. coupled with any Hon., because I have the *impudence* to think that so long as my actions are so, I am as honorable as any man. Moreover, it appears to me that such a course allows the brother thus distinguished, the *privilege*, at least, to say—"Stand by thyself, come not near to me, for I am more honorable than thou."

2d. In the minutes of a recent session of an Association, I perceive that a young ministering brother was appointed on a committee to grant *himself* a letter of fellowship.\* This, to say the least, is imprudent. It is generally believed that this Br. will be a valuable acquisition to the ministry. Yet, notwithstanding this, were this precedent to be followed by other Associations, the consequence might ruin our cause.

Strange as it may appear, this *same* body, in almost the next resolution, has ventured to assail the character of another Br. with whom it had nothing to do, but who resided perhaps 500 miles from the sphere of its jurisdiction, during his absence too, when it was well known he could neither face his accuser, nor speak in his own defence. "Oh Justice, thou hast fled

\* The phraseology of our correspondent here may mislead the reader. He speaks of appointing "a young ministering brother to grant himself a letter of fellowship."—Now it can hardly be supposed, (and we presume our correspondent did not so intend it,) that this brother was appointed to give letters to himself! The truth is, we believe, he is not a very young brother; has been pursuing the practice of Law for some time in that region; has been a very active, efficient friend to our cause, and has frequently acted on similar committees before. And we doubt not in the least, that he is possessed of sufficient discretion to withdraw from deliberations, as a committee-man, on matters concerning himself. We agree with our correspondent, that as a *precedent*, such a measure would be highly imprudent, and perhaps fraught with the most serious evils, and on this account it is well to watch closely this and every other measure. But a precisely similar case could rarely occur. Applicants for fellowship are more usually young men, and less known in the denomination, and it is seldom brethren are appointed on Committees of that importance until they are well known.

to brutish beasts, and men have lost their reason." "First cast the beam out of thine own eye."

3d. I would here ask, why is it, that when some of our brethren are asked to preach the first discourse at any of our annual meetings, they are always so much *indisposed*?—one has a bad cold, another is very hoarse, and a third has the head-ache. Such a course is wrong, and very immodest, for I have heard of those who seek the uppermost seat in the synagogue. These brethren always recover their spirits sufficiently to preach a subsequent, or even the last discourse. I make these remarks to introduce the suggestion, that those who refuse the first, should not be permitted to preach a subsequent sermon.

4th. But last of all, and worst of all:—I have seen a ministering Br. acting as one of the committee for the arrangement of public services—and yet, contrary to all remonstrance, modestly determine that he should be the messenger of peace, to preach the last discourse. Oh modesty, where is thy blush? "He that exalteth himself shall be abased."

NOTHSA LEUMAS.

Smithboro', Tioga Co. N. Y.

Original.

#### A LETTER.

To the Rev. Mr. JANEWAY, Pastor of the 1st Presbyterian Church in Rahway, N. J.

Rev. Sir—It is ever an unpleasant task to advert to the faults and frailties of our brethren of the human family; nevertheless unpleasant as it is, it often becomes our imperious duty. It is an old proverb "spare the rod and spoil the child," and rather than that you should be left to pursue your blind headlong way to speedy destruction and ruin, in your present course, mercy and justice tell me it is better to have recourse to the rod. But be not uneasy, sir—quiet your fears, for chastisements administered by the spirit of Christ, are not cruel and vindictive, but merciful and gracious.

You will pardon me if I am brief. It appears, sir, that you are somewhat displeased because a member of your church attends the Universalist meeting in this place. Whether your present course of conduct is dictated by pure love to her immortal soul, and its eternal welfare, or whether you are influenced by other motives, is known to yourself and to your God. I do not klame you for wishing people to avoid error and search for the truth; this should be the wish of every preacher of the gospel. But I do blame you, sir, for the means you employ to save people from (supposed) error and lead them into all truth and wisdom. In this, I refer to your sayings not long since, while upon a visit to the house of the before mentioned member of your church. While there, it was told you that the scriptures commanded us to "be not overcome of evil, but overcome evil with good."—Knowing as you did that the spirit of this text was death and annihilation to your whole system, you endeavored to shun the consequences. How, sir, did you do it? Think upon a judgement day, upon a coming eternity, and the hell you preach, and if you have one particle of faith in them, tremble for your *own* sake. How could you find it in your heart to risk the assertion from your lips that this text did not apply to God, but to man! I need not stop here to tell you, God is not the transgressor of his own commands; but you will permit me, Rev. sir, to inform you that you are not fit for a "teacher in Israel," or else you have "handled the word of God deceitfully." Let the public judge.

In order to produce wrong impressions in the mind of the lady with whom you were laboring, you spoke of the licentious tendency of the doctrine of Universal salvation. Suffer me, my dear sir, to ask you, if it was the licentious



tendency of universal and efficient grace, that made John Calvin a murderer! Who burnt heretics! Who founded the Inquisition! Upon whom, for their surpassing wickedness, did God pour fire and brimstone and floods of water from heaven! Who murdered the innocents? And who, sir, crucified the Son of God—the Saviour of the world! Were they Universalists? Go to our public executions; to our State Prisons, to the land of Salem witchcraft; go to the memorable “stack yard”—but I forbear. In all kindness and friendship let me beseech you to ponder these things in your heart.

But again, You said that you never knew but one Universalist who believed in the Bible. Rev. sir, your conscience I fear will smite you for this. Suppose I should tell to the world that I never knew but one Presbyterian who believed in the Bible? Would it not be falsehood and slander? Yes. Well, vice versa. Let me kindly refresh your memory, by telling you that you never knew a Universalist who *did not* believe in the Bible.

But why did you also say that people ought to serve and love God through fear of hell? Have you learned this sentiment from the scriptures? If so, please inform us in what part it is to be found. Let it be remembered, my friend, that it was not through fear of hell that the blessed Saviour performed the work of his Father, but it was for the joy that was set before him. It was his *meat* and his *drink* to do the will of him that sent him, and to finish his work. Now it is enough that the disciple be as his Master, and as was the Master so were the primitive disciples. “We love him because he first loved us.” By what authority then, sir, do you teach that men ought to serve God through fear of hell? You will permit me again to refresh your memory, by giving you the information that the man lives not, *who loves God through fear of hell*; and such a man never *did* and never *can* exist. And as to serving him through fear of hell, if we offer our services from such motives it is an offering which is abominable in his sight.

Not satisfied with shamelessly perverting scripture in her presence, and speaking evil of others, it appears by a note I have in my possession, that you have cited her, to appear before you in Rahway, on the 1st day of August, 1835, then and there to answer to charges of heresy, of which she is accused. You commence your citation in the following manner: “*In the name of God and by the authority of the Lord Jesus Christ.*” Very Rev. sir, it appears to me that this is quoting pretty high authority.—The Pope, my dear friend, lives at Rome, whereas your citation is dated at Rahway. There must be some small mistake in this matter somewhere. But did you not mean to say “*In the name of the 1st Presbyterian Church in Rahway, and by the authority of the church discipline?*” Truly this would have savoured more of meekness and humility, and less of infallibility. But did you not quote high authority in order to overawe the lady to whom you wrote, and make her think that you were specially commissioned of the Almighty to take care of souls? Why sir, did you not know that the stake has been raised, the faggot lighted, and the fires of hell kindled upon the earth, all “*in the name of God, and by the authority of the Lord Jesus Christ?*” And I cannot help thinking that, (I wish I could think otherwise,) did not the civil law prevent, we should be doomed to witness the same scenes in our own beloved land.

But the lady is accused of heresy. ‘Tis true, sir, that after the manner that some *call* heresy, so worships she the God of her fathers, believing all things written in the law and the prophets, and has hope toward God, (which you also allow;) that there shall be a resurrection of the dead both of the just and the unjust. And yet for the sake of this hope you would bind her

with a chain. She believes in a God; in Jesus Christ his Son, and the Saviour of the world; in the scriptures of the Old and New Testaments, in the resurrection of all mankind from the dead, and the future immortality of all our race.—Where then, or in what, pray does her heresy consist? Does it consist in denying your creed? Such a denial, Rev. sir, does not constitute heresy, for “*rebellion to tyrants is obedience to God.*” The charge is denied. And she feels to rejoice that it is the good pleasure of God that the lost wanderer shall be brought home to the fold, every rational descendant of Adam be made a living and polished stone in the temple of glory, and that this good pleasure of God shall prosper in the hand of Jesus.

Excuse my brevity, and may you profit by this advice and these words of friendly admonition so that you “*deal justly.*”

Fraternally thine,

L. C. MARVIN.

Newark, July 30, 1835.

#### THE WISE PROVERB.

One of the best proverbs the wise man left on record for the benefit of the world is this. “*With an angry man thou shalt make no friendship, and with a furious man thou shalt not go: lest thou learn his ways and get a snare to thy soul.*” The influence of bad example is undoubtedly one of the most fruitful sources of vice. Its influence is secret, but strong, and in most cases appears almost irresistible. The instances in which a man mingles constantly in the society of the vicious or the profligate, and still retains his moral virtue are surely few and far between, and are always noted as extraordinary events. In a vast majority of cases, it will be found true, that no strength of mind or of principle is able to resist the influence of bad example, but are alike prostrated before its power. Hence the only safety is to avoid it as the pestilence, that wasteth alike in the darkness of midnight and the light of noon-day. Hence also appears the wisdom of the proverb above noted. He that makes friendship with an angry man, or walks with a furious man, will be almost sure to learn his ways. If, then, we would be safe, we must have no friendship with the one, and be careful that we walk not with the other. It should be remembered also, that the higher the station of the person in whom the example is seen, the more powerful is the influence of that example. The influence of a father’s example upon a child, is much stronger than that of a neighbor. So it is in community at large. The example of the rich, and those that are deemed honorable and great, has a much more powerful influence than that of the poor and the lowly. When the noble embrace the monster vice, she thus obtains a standing in society which gives her a ready entrance to the fellowship of those in humbler life.

If then the example of the rich is more powerful than that of the poor, that of the ruler than that of the private citizen, that of the king stronger than that of the inferior officer, may we not pursue the subject further, and say, the example of God is most powerful of all? If he is viewed as the greatest of all beings, and a pattern of all excellence, surely his example will exercise the most efficient power in moulding the hearts and the lives of men into its own image. The history of the world will give good evidence that this conclusion is sustained by facts. The God in whom the ancient persecutors believed, was characterized by partiality, tyranny, and cruelty. The persecutors made friendship with him, and walked in his ways, and rivers of blood were the consequence. The God of Calvin was alike partial, tyrannical and cruel. Calvin was his friend and walked with him. He also learned his ways, and the burning of Servetus gave evidence that the example of his God was copied. The God of the puritan fathers was the

same that Calvin worshipped on the other side of the waters. They made friendship with him and walked with him, and their treatment of Quakers, Baptists, and witches, will stand as the recorded evidence of the effect of his example upon them. From these facts we are driven to the conclusion, that if it is dangerous to make friendship with an angry man, it is still more dangerous with an angry God. Hence, we deem the inference inevitable, that no doctrine can have a good and salutary moral influence, which presents for the imitation of man, a God possessed of those base passions which degrade even low humanity. Whatever redeeming qualities it may possess, it is evidently poisoned at the very fountain, and none of the streams can be pure.

That most of the popular creeds of the day do present for our imitation an angry God, and command us on pain of endless damnation to make friendship with him and walk with him, needs no proof at our hands. We deem this a radical defect in all partial systems of divinity, and the most fatal to pure morality of any that can be imagined. It is no wonder that there is so little good done by modern preachers. It is no wonder that the angry passions of man are left uncontrolled, to foam out their own shame, and fill the earth with sin and iniquity! The whole system of effort for the production of moral reform is wrong, radically and fatally wrong.—While all admit that it is dangerous in the extreme to make friendship with an angry man, yet it is the great labor of professors and too many preachers to carry home to the minds of others the conviction, that they should make it the business of their lives, to secure the friendship of an angry God. We say again, it is no wonder that there is so little moral efficacy in these exertions.—Their influence cannot be good, and until the evil is corrected there will be but little hope of reforming the world. The subject must be stripped of its tinsel covering, and men must learn that anger, though in a God, is anger sull, and that an angry God is not a fraction better than an angry man, but as much worse as an infinite God is greater than a finite man. And they must know, too, that they are no more in duty bound to make friendship, and walk with one than the other. When these things are understood, and men have learned that God walks in love, and in him there is no hatred at all, then, and not till then will there be a reasonable prospect that the world will be reformed.

Inquirer and Anchor.

#### ST. LAWRENCE ASSOCIATION.

The St. Lawrence Association met at Hopkinton, June 24th, 1835. Brs. Minot Jennison, Moderator, and B. Hickox, and J. Parkhurst, Clerks. Brs. B. R. Church, and U. J. Miller, of Merrickville, Upper Canada, were present, and gave favorable report of the prosperity of the cause there. Brs. J. Wallace, J. Simons, and E. Seely, a com- of fellowship and ordination. Brs. J. Wallace, and B. Hickox, Ministers, and J. Parkhurst, and M. Jennison, laymen, delegates to the next State Convention, with power to appoint substitutes. Brs. J. Simons, J. Wallace and Samuel Field, a committee of Discipline for the ensuing year.—The Council dismissed charges against Br. E. A. Garfield sufficient testimony not being produced to substantiate them. [In relation to this case, Br. Hickox, who prepared the minutes, says, “that Br. G. is a young man of good talents—has suffered much from persecution, and from his age and experience, (not yet twenty-one,) it is presumed that in some cases he may have been indiscreet. If guilty of the charges, time will determine; but sufficient evidence was not adduced, to justify them in convicting him.” His age can be little or no excuse in the case. It may account for, not justify, inconsistencies. I competent to instruct others, he should at least “rule himself.”] Adjourned to meet in Columbia Village, Madrid, St. Lawrence Co. fourth Wednesday in June, 1836.

Sermons were preached by Brs. Foster, Skinner, French, and E. Ballou. The communion was administered by Br. D. Skinner.



**PASSAGE OVER THE ALLEGHANIES.**

We have met in a recent No. of the New-York Evangelist, a very interesting description of a passage over the Alleghany mountains by a Member of the late General Assembly holden at Pittsburgh. We cannot forego the pleasure of some extracts from it which we are sure will abundantly repay our readers in the perusal. They will afford some idea of the vast internal improvements of which Pennsylvania may well be proud.

After a few introductory remarks, the writer gives the following sprightly description of the commencement of their journey from Philadelphia.

The scenery around Philadelphia is so familiar that it is almost needless to say any thing concerning it. Still, even to the practiced eye, there is always something in the calm, cultivated beauties of the Schuylkill, that arrests attention. Pratt's garden is a paradise of itself; and the stately Gothic Villa that crowns one of its beautiful eminences and shows itself half-hid amid the foliage, must meet the wishes of those who pretend to any taste. Then look at the winding Schuylkill, and the single-arched bridge, that seems to leap gracefully as a roebuck, from one bank to the other. Witness Fair-Mount and the great Water-Works which combine simplicity and grandeur; in fact, wherever you look, Philadelphia and its environs exhibit no ordinary attractions. But we were soon out of sight of these things, and were carried along at a good pace on the banks of the Schuylkill which we crossed by a splendid viaduct three miles from Philadelphia. This viaduct is 1045 feet long 41 feet wide, and 30 feet above the surface of the water. Then comes the first inclined plane, the length of which is 2805 feet. The horses being detached we ascended by a stationary power. The sensation while rising by this process, cannot be described. It is fearful, yet exhilarating. You shrink from it, yet you love it. There is something unspeakably grand in the operation. Awaiting our arrival at the top stood the locomotive, spitting off its steam spitefully, as if vexed at our long delay. It was like a spirited steed champing the bit and impatient to be gone. We were soon under its control; and giving a few rapid puffs, it bore us onward in a majestic line with accelerated velocity, until our speed was absolutely bedazzling. Who that knows the delights of regular and rapid motion, can fail to attest the pleasure of this unequalled mode of travelling! It verily puts the most surly into a happy mood, and taciturn lips are open in cheerful accents here. Such was the effect upon our company, and never was there a travelling party more agreeably consorted.

His route is now through Lancaster co. to Columbia, where commences the great Pennsylvania Canal, which follows the Susquehanna to its junction with the Juniata. He proceeds:

We soon left the Susquehanna, and entered the less imposing, but even more beautiful Juniata. At their junction the scene is highly attractive.

The Pennsylvania canal pursues mostly the north bank of the Juniata. It crosses it however, nine or ten times, and once by means of a rope ferry and machinery. The banks of this river present every variety of scenery. There are cultivated fields coming down to its brink, showing on their fine slope the green meadow and the promise of a rich harvest. Then will suddenly burst upon you the tall precipice overhanging the stream and apparently ready to fall, producing that shuddering, yet delightful sensation experienced amid the stern features of God's works. Now would come into view the conical hill, clothed to the very summit with soft foliage, and now the deep dark gap where the river seemed to struggle for egress. The Juniata I pronounce one of the most beautiful streams I ever beheld. All my companions united in the same decision. Amid the solitude and sublimity of the scene, our boatmen, perched upon

the stern of the packet, played two Kent-bugles, whose notes swelled along the river and were echoed by the hills, until one might fancy himself in the regions of a fairy creation.

The length of this canal is 172 miles; having 18 dams, 33 aqueducts and 111 locks. It terminates at Hallidaysburgh, a few miles from the base of the Alleghany Mountains. Now comes the Alleghany and Portage rail-road, that crowning work of this enterprising State. Were we not tired of the canal? No; for such were the superiority of our accommodations, and the social spirit of our party, and above all, such the rich variety of the scenery, that never was time known to pass off more pleasantly. Canal travelling on this stream may be diversified by a walk along the bank, or even a short ramble to an adjacent hill where wild flowers grow in abundance. Still we were glad of the opportunity to resume our favorite mode of conveyance, especially as we were desirous of pressing on in order to reach Pittsburgh in time for the opening of the Assembly.

The sun was about setting when we arrived at Hallidaysburgh. It is usual for passengers to spend the night there, and ascend the mountains by daylight. But we were for proceeding. When we made known our wishes to the agent, he declared it impossible to go on, as the fires at the stationary powers had gone down, and a passage up a Mountain at night was a perilous undertaking. A council was called. Some were for proceeding, and some strongly remonstrated. The bold, and perhaps I ought to call it, the reckless policy prevailed. The agent seeing our anxiety to go, at length seconded our wishes, by sending an express ahead to have the fires rekindled, and all things in readiness. And now just at night, the Alleghanies full in view, we were again on the track rolling along towards our destination.

We had just started when the cry was raised, "A car, a car is coming," and sure enough, moving down upon us with threatening speed was a train of cars heavily laden with iron. Had we come in contact, they would have crushed us in a moment, but we were expert enough to reach a turn-out place in time to avoid them. Again we started, but another mishap was experienced. One of our horses halted, and plunging off a declivity broke the tongue of the forward car, and gave a shock to the whole company. Here, it was thought, was evidence that we ought to turn back; but the bolder policy still prevailed. The agent had gone on to rekindle the fires and now we must go forward; so forward we went, and nothing further occurred to hinder us. It was after dark when we arrived at the first inclined plane. As we neared the mountains their lofty precipices were dimly visible and terrifically grand. It was a moment of intense interest to us all. The scene was new; the ascent by night formidable. Many were the inquiries, "Is it passable; is it safe?" But there was no retreat. The cars were fastened, and by a signal at the foot of the plane, (the waving of a lantern,) the light at the top was extinguished and we began slowly to ascend. Our upward movement increased as we proceeded. We hung on the steep plane by a single rope, and every heart seemed to tremble at the possibility of its rupture. On each side, and within two or three feet of the rail, were precipices just discernable by the faint starlight, whilst over our heads frowned the gigantic pillars of the Alleghanies. But we rose majestically and soon heard the hissing of steam at the stationary power. One ascent gained without accident, we all began to breathe and take courage. To some of the party this passage of the Alleghanies by night was full of pleasurable excitement. The very darkness added to the interest, and the ascent, flight after flight, by five steep inclined planes, each nearly a mile in length, seemed like Jacob's ladder to be carry-

ing us to the very heavens. We reached the summit level in safety, and all, I believe, were disposed to breathe a silent thanksgiving to our gracious Preserver.

We took supper at midnight on the summit of the mountain, and after two or three hours of sleep, some on beds and some on the floor, we resumed our journey as the dawn appeared. We were all in fine spirits. The air was bracing. We were on the ridge of the great partition wall which nature has interposed between the east and the west. It seemed as if the eye could glance on either hand to an interminable distance. On the one side the streams were rising to swell on in their course towards the Atlantic; on the other, fountains were heard murmuring, whose waters were soon to mingle with the great rivers of the west. I had always seen the rivers run east, and now for the first time I saw them take an opposite direction. Can any one stand on this elevation and not feel excited?

It was soon apparent that we were descending towards the west. The rail road traverses some of the most solitary passes of the mountains. Amid one of the wildest gorges we met a train of cars under the conduct of the locomotive. As it neared us, coming on with sublime pace, and fortunately not on the same track, every eye was fixed; but it flashed by like lightning, causing us to recoil at its close and dreadful proximity. After it passed, the road curved so as to give us a full view of the whole train, which swept along in fine style and was out of sight in a moment. Let any man see, amid the solitary defiles of the Alleghanies, such a train borne on by the power of steam, and he must feel a full impression of the enterprising spirit of the age. The double track not being completed the whole distance, our cars met occasionally a heavily laden train, and then the only alternative was to lift our cars off the track, let the occurrent pass, and lift them back again. This we had to do several times.

Before we began to descend we came to the celebrated tunnel, a passage through which was of course anticipated with great delight. This wonderful work of art is through a solid rock, 870 feet in length, consisting of an arch of heavy masonry 20 feet high. The rumbling of the cars in this subterranean way is like the reverberations of distant thunder. Now came the five inclined planes by which you descend the mountain, and the sensation is scarcely less than in the ascent. The length of this rail road over the Alleghanies is 36 miles overcoming an aggregate height of 2,570 feet. Besides the inclined planes and the tunnel, there are four extensive viaducts. All these works are of the most substantial masonry. One gentleman was heard to say in relation to them, "These Pennsylvanians think the reign of Time is over; they are building for Eternity." Ah, how few are really building for eternity!

At Johnstown, on the river Konemaugh, we entered the western division of the Pennsylvania canal. It follows this stream to the Alleghany and terminates at Pittsburgh. It is 104 miles long, has 64 locks, 10 dams, 2 tunnels, 16 aqueducts, 64 culverts, and 152 bridges. The whole distance to Pittsburgh from Philadelphia, by rail road and canal, is 395 miles. The canal which commences at Johnstown passes through a tunnel more remarkable even, than the one already described. The height of the hill which it perforates is 250 feet. We passed it in the night. By the help of lanterns we saw it to fine advantage. But our amazement arose greatly when we were informed that we were actually passing under a man's farm, and that the well of its owner was directly over the tunnel. What will not human enterprise accomplish? But now the black volumes of smoke in the distance, tell us, we are near the great Birmingham of the west, and as I have ended for the present my journey, so will I terminate my epistle.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, AUGUST 8, 1835.

## AN EPISTLE

To Evangelist Charles Spear, Springfield, Mass.

Dearly beloved—My proposal to continue the Jubilee session of the General Convention for six or seven days, seems to be disapproved by some of the brethren—and by others it is approved. Brs. Stephen R. Smith and William S. Balch have urged some objections to the "protracted meeting;" and two others of the brotherhood have mentioned a few obstacles in the way. I must however be allowed to say, with perfect respect for the judgment of those brethren, that I find no difficulty in answering every one of their objections. Nevertheless, I feel no disposition to urge the matter, inasmuch as our friends in Hartford have not signified their approbation of the measure.—The presumption therefore is, that a session of more than two days continuance would not be agreeable to them. This I consider final.

Br. Sawyer proposes that the counsel transact the business of the Convention, without reference to the meetings for public worship—in other words, that the custom of adjourning the council to attend the meetings for public worship, be abolished. I, for one, cannot consent to this proposition. If the Lord will, I shall hear every sermon that is preached, and unite in every prayer that is offered, and join in every song of Zion that is sung, at the Jubilee.

That the council may have time enough to transact all the business of the session, I shall move on Tuesday evening, that the delegates be in attendance at 6 o'clock on Wednesday morning, and adjourn at 8, to meet at 12 M. From 9 to 10 in the morning, and from 3 to 6 in the afternoon, might be allotted to the Historical Society. A similar division of time on Thursday, would furnish opportunity for the transaction of the ordinary business of the Convention, and also for some attention to the annals of Universalism. Besure a session of four or six days would enable the brethren to do better justice to matters and things—but we must strive to be content with, and to make the most of the customary allotment of time.

Br. Spear, I have little doubt that the Jubilee will be a season of unutterable joy. Let us fervently pray that the brethren may convene arrayed in the garments of praise—that they may dwell together in the unity of the spirit of love—and return to their respective locations in "the fullness of the blessing of the gospel of Christ."

Affectionately thy brother,  
ABEL C. THOMAS.

## DEDICATION AT RIDGWAY, N. Y.

A letter from Br. N. Sawyer, under date of July 20th, gives us the pleasing intelligence of the dedication of another Temple to the "God of all men." We make the following extract. It was in type for our last number but was crowded by.

I have the pleasure of informing you, and through the Messenger, our friends in general, that the Universalist Church at Ridgway, Orleans Co. N. Y. was dedicated to the service of God our Father in heaven, yesterday (19th inst.) This church was built by the Universalist Society of Ridgway and Yates, and is 36 feet by 46 feet, has a steeple, and 42 slips, a gallery across one end, and will seat comfortably between 300 and 400 persons.

The day was fine and the house filled to overflowing. There were more the *out side* of the house than could possibly get *into* it. One circumstance which was gratifying and which is indicative of the general feeling in regard to our faith in this section of the State, was that the female part of the congregation was sufficient to fill all the slips in the house.

Br. L. L. Sadler preached, as you will see by the minutes below, from Isaiah ii. 2, 3. in his happiest style, and when in one part of his discourse he alluded to the return of the "Prodigal son" to the mansion of his Father, God, I could see the silent but joyful tear trickle down the Christians cheek, with a joy which said to my soul that it is good for us to be here.

I should do injustice to my own feelings and those of the congregation if I did not state that the

singing on this happy occasion was not only good, but *very good*; it being performed by the Choir from Middleport, Niagara Co. and led by Br. E. Hurd. All those who have witnessed their performances before can judge of it better than I can describe it. In the afternoon we had two discourses, one from our able and faithful Br. C. Hammond, and the other by our young and promising Br. E. D. Kennicott.

## Order of Dedictory Services.

1. Voluntary, by the Choir.
2. Invocation, by Br. H. DeWolf,
3. Hymn.
4. Reading select Scriptures, Br. N. Sawyer.
5. Original Hymn, composed for the occasion by Br. E. D. Kennicott, (hymn follows.)
6. Sermon, by L. L. Sadler.
7. Anthem.
8. Dedictory prayer, Br. Sadler.
9. Voluntary, by the Choir.
10. Benediction, Br. Sadler.

## DEDICATION HYMN.

BY E. D. KENNICOTT.

Source of celestial joy and love,  
Who framed the starry skies above—  
God of all Wisdom, Power and Grace,  
Receive our thanks—accept our praise.

Within thy holy Temple now,  
Before thy presence Lord we bow,  
And offer at thy sacred shrine  
A gift of gratitude divine.

O let thy smiling face on high,  
Look from the portals of the sky;  
That every soul this day may sing,  
Loud praise to God—our heavenly King.

And now O Lord! to Thee we raise,  
And consecrate with songs of praise  
This Temple to thy holy name;  
O let thy glory fill the same.

Here may the sons of earth behold,  
The banner of the Lord unfold,  
And in the blaze of Gospel light,  
Ascribe to Thee all power and might.

May zions daughters here repair,  
And at thy sacred altar share  
The richness of redeeming love,  
That flows profusely from above.

Here may the gospel trumpet sound  
And grace and righteousness abound;  
Till every heart shall know the Lord  
And own the blessings of his word.

## OLD UNIVERSALIST BOOKS.—No. II.

"The GREAT LOVE AND TENDERNESS OF GOD to his creature man: or, the Scriptural account of the redemption, conversion, and salvation of all mankind. Wherein is discovered, that the Torments of the wicked must have an ending; that every individual of mankind is already redeemed in part, so that the rational soul or spirit of every sinner, after suffering in proportion to his deserts, will be converted, delivered out of torment, and be finally saved, in a low degree; and that the whole man of the righteous, who have lived a virtuous and godly life, will be sanctified wholly, both in spirit, in soul, and in body; will be raised, a glorious body, and be abundantly saved, and rewarded, at the last day; and shall not suffer pain after death. By a Searcher after religious truth." London, 1753, 8vo., pp. 344.

In the *Messenger and Universalist*, Vol. III, page 365, I published some account of a work entitled, "A specimen of True Theology, or Bible Divinity." That work and the one now being noticed, I judge to be the productions of the same writer. The doctrine is substantially the same, even in the minutiae; and there is no dissimilarity in the general phraseology.

The book now before us treats of the following subjects, Chap. I. Of the universal or ordinary salvation, or the grace of redemption, whereby the new man or rational spirit of every individual of mankind is already redeemed,

and will be finally saved, through Jesus Christ our Redeemer. Chap. II. The universal or ordinary salvation, the absolute gift of God to the spirits of all men; and the extraordinary Salvation, or grace superabundant offered in the gospel—compared and distinguished. Chap. III. Of the old man and the new man, as spoken of in the Holy Scriptures, particularly by St. Paul. Chap. IV. How we may be able to form some proper idea of the personality of the old man and new man of the sinner, and of their entire separation at the last day. Chap. V. That the torments of the wicked, must have an ending, plainly proved from the Holy Scriptures; and the vulgar notion concerning the eternity of hell torments exploded. Chap. VI. The two grand parties, called the particularists and Universalists, reconciled by the only test of all religious truth. By Particularists our author means Calvinists; and by Universalists, Arminians. He reconciles these parties, by acknowledging with the Calvinists, that all for whom Christ died will be saved; and with the Arminians, that Christ died for all. Chap. VII. A farther confirmation of what has been already advanced—together with a demonstration that it is every man's greatest interest, as well as his duty to live a sober and virtuous life. Chap. VIII. A short summary of the whole, with references to several passages of the sacred Scriptures, relating to the redemption, conversion, and salvation of all mankind.

In this book there are several vague references to writers in defence of universal restitution; and also several brief citations against the doctrine. No clue is given either to names of authors, or titles of works.

In answering the objection, that if the word everlasting be not significant of an endless duration, there is no term in the Bible which expresses the eternity of the blessedness of the righteous,—our author remarks, that the words immortal, incorruptible, and indissoluble, fully express the idea of endless continuance, which the term everlasting does not. He therefore concludes that the objection is groundless.

In speaking of *Gehenna*, he insists, that Christ used this word only in addressing Jews—that his auditors understood him to refer to the valley of Hinnom—that Mark ix, 43—48 is substantially a citation from the last verse of Isaiah, and that the allusion is wholly to punishment in the present life. He adds—"The late annotations of the Bible say, *For, in danger of hell fire*, read, in danger to burn in the valley of Hinnom, or Tophet," p. 162. By this he understands the damnation of hell, or *Gehenna*, which the Sanhedrim had power to inflict.

The style of the book is scarcely passable—repetition is frequent—and, notwithstanding the division into chapters, there is little arrangement of subject matter. The writer seems to have been deeply impressed with a sense of the value of the doctrine he so elaborately explained and defended; and I doubt not he was a sincere, benevolent, and pious man.

A. C. T.

## THE "FIFTEEN OR TWENTY EDITORS."

It is some time since we have had occasion to notice this very consistent Association, having the supervision of the *Christian Intelligencer*, the Dutch Reformed paper of this city. Through their characteristic liberality we are not yet allowed an exchange, and consequently do not have a regular perusal of the paper at our office. An article from it, however, has met our eye through another source, from which we copy the following paragraph as having a material bearing on some things which have previously passed our columns in relation to them. They are preferring some complaints against the *Christian Advocate and Journal*, and remark:

In closing some very judicious remarks on the statement made by Mr. Birney, (as reported, we presume erroneously by the *New-England Spectator*), "That it is impossible to convert slaves to Christianity," the editors of the *Christian Advocate and Journal* say this "has nothing to equal it in absurdity and injustice, except it be Calvin's decree of unconditional reprobation—so it seems to us." We are numbered with those who are styled Calvinists, and are acquainted with the doctrines taught by this distinguished reformer, but we are yet to learn that he taught the existence of any such decree.

Which of the "fifteen or twenty editors" penned the foregoing? If we were sure that it was Dr. Brownlee, we



would beg him to refer to the Messenger of March 2d, 1833, No. 18, of the 2d vol. where he will find a similar assertion over his own signature. And then, if he will take the trouble to turn to the succeeding No. (March 9th,) he will find a reply to his letter, from Br. Sawyer, giving book, chapter, and section, of quotations from Calvin's own writings, showing that God, in Calvin's estimation, did create some men merely to damn them! And we would beg him, too, to bear in mind, that although in the first place he flatly denied the existence of any such sentiment in Calvin's writings, and expressly desired us to publish that denial, *he has suffered the proofs in reply to pass in the most profound SILENCE for upwards of two years!!!*

He surely could not have been familiar with the works of the founder of his own faith, and still make the declaration he did; and lest he has forgotten the evidence presented him, we republish the quotations from Calvin's Institutes.

"Predestination we call the eternal decree of God, by which he hath determined within himself, what he would have to become of every individual of mankind. *For they are not all created with a similar destiny*; but eternal life is foreordained for some, and eternal damnation for others. *Every man, therefore, being created for one of these ends, we say he is predestinated either to life or to death.*" Book III, Chap. xxi. §5.

"Observe: all things being at God's disposal, and the decision of salvation or death, belonging to him, he orders all things by his counsel and decree in such a manner, that some men are born devoted from the womb to certain death, that his name may be glorified in their destruction." B. III. Chap. xxiii. §6.

"It is an awful decree, I confess; but no one can deny that God foreknew the future final fate of man before he created him, and that he did foreknow it, because it was appointed by his own decree. \*\*\*Nor should it be thought absurd to affirm that God not only foresaw the fall of the first man, and the ruin of his posterity in him, but also arranged all, by the determination of his own will." Ib. ib. §7.

Comment on the foregoing is hardly necessary. For few there are, unless it may be the Association of "fifteen or twenty editors," who would have the hardihood to affirm, in the face of such testimony, that they "had yet to learn that Calvin taught the existence of any such decrees!"—as that of *unconditional reprobation!* P.

#### ANOTHER DISCUSSION.

We are enabled to inform our readers that still another Discussion of the all-important subject of man's final destiny is soon to take place. The arrangement was completed, and the rules of debate agreed upon last Saturday. We give them below, by which it will be seen that the parties are Rev. Ira Ferris, of the Methodist church, and Br. S. C. Bulkeley, Universalist; and that the discussion is to be held in the Methodist church in Huntington L. I. on the 25, 26th and 27th inst.

We have no doubt that great interest will be excited in all that region, and that many may be led to investigate the Scriptures, who have heretofore been indifferent to the subject, or too much disposed to take the declarations of others for granted. Let every one who can possibly spare the time be present. It can do them no possible harm, and the time will be a mere trifle compared with the importance of the subject. Next to the all-absorbing question—*am I to exist hereafter?* comes the thrilling one—*Is that existence to be a HAPPY or MISERABLE one?* Who, when his mind is once brought to bear on this subject, would not spend a little time in investigating it?

We trust that the discussion will be conducted in all that candor and good feeling which the subject so fully demands, and that the respective parties will not enter into it with the least disposition to "darken counsel," but with a fervent desire to discover and exhibit Truth. P.

#### Rules of Debate.

The parties mutually agree to the following regulations, and pledge themselves to a faithful observance of the same.

1. The question for discussion shall be—Do the holy Scriptures teach the doctrine of the final holiness and happiness of all men; or the endless misery of all the unregenerate who die in impenitence and unbelief?

2. The Discussion shall be held in the Methodist Church at Huntington, L. I., on the 25th 26th, and 27th days of August 1835, to commence each day at 10 o'clock in the morning, and continue until 12 o'clock—commence in the afternoon at 2 o'clock and continue until 5, P. M.

3. Each party shall be entitled to an alternate address of thirty minutes.

4. The Discussion shall be moderated by three laymen: each party choosing one, and these two a third, who shall be President of the Board.

5. The Discussion shall commence on the first proposition in the question above stated, and continue until 3 o'clock, P. M. of the second day, and then the second proposition to be taken up, unless both parties shall otherwise agree.

6. The duty of the Moderators shall be to preserve order and decorum in the proceedings, and to call either party to order, when speaking in an indecorous manner, or irrelevant to the subject in debate. (Signed.)

IRA FERRIS, *Methodist,*  
SALMON C. BULKELEY, *Universalist.*

#### A LETTER FROM BERMUDA.

We know not when we have been more gratified than in the recent receipt of a communication from a lady in Bermuda, on the subject of Universalism. She writes under date of "July 14th, 1835," and informs us that she stands, so far as she can learn, a solitary "witness of the Lord," or the only firm believer in the final reconciliation, in that whole Island. From the tenor of her letter, she is doubtless a fearless advocate of the "faith once delivered to the saints." We pray that her faith may be strengthened, and her zeal and perseverance sustained, 'till she can see the fruit of her labors, in the increased interest manifested by those around her to search the scriptures for themselves, and see whether these things are indeed so. If they once do this candidly, with a sincere desire to learn the truth, she will soon have friends enough.

By some means, (she does not say how,) she has come in possession of a few of the Messengers, and she writes us for the 3rd vol., as also the 4th, when completed. Although we have not the authority, we cannot forego the pleasure of an extract from her letter, which will be found immediately following. Her relations, we are informed, are generally much opposed to the sentiment. She deserves the more credit for holding fast her integrity under such circumstances. We shall hope to hear from her again by the next Packet. P.

"I am a native of N. York, but my husband being of this place, I have resided here several years, and sadly miss hearing the 'glad tidings' preached. It is six long years since I left my native city, and here, in this Island, I am very certain that I am the only, solitary one, who firmly and fully believes in the restoration to holiness and happiness of the whole human family, without a single exception of one of Adam's race. I have many relations of my own and of my husband's here—but none of my faith.—Some of the inhabitants, however, are mild, intelligent, and open to conviction. I have conversed with many, Episcopalians, Presbyterians, and Methodists. They all were against me, especially the Methodists. But I do hope and believe that I have persuaded many to search the Scriptures and see for themselves. And I also hope, if I can get the Messenger here, to do much good, and that many of the rich inhabitants may become subscribers to it, as well as myself. The doctrine of Universal Salvation has never been preached in Bermuda; and openly professing it myself, I am looked upon with great surprise by some, with pity and regret by others, and with scorn by many. Nevertheless it is all my comfort, and being debarred from bearing it preached, I shall receive great satisfaction if I can get your papers. I most ardently desire immediately, the whole of the interesting discussion between A. C. Thomas, (one of

the editors,) and the Rev. Ezra Sules Ely. I think it would do much good here. [The writer, and reader, will excuse the omission here of a somewhat complimentary notice of Br. T.—It will not be consonant with his Quaker feelings to admit it in columns over which he presides as one of the editors.—P.] I find however, the 4th vol. does not finish until November next, which sadly disappoints me. If the 3d comes safe, no doubt some persons may be induced to read, and I shall, perhaps, be a means of their subscribing. I again repeat how much obliged I shall be if you will take the trouble to forward the papers by return packet, and let me know when I may send for the 4th vol. I remain, sir, with respect, your friend, and a well-wisher to the cause you advocate."

#### DUTCHESS COUNTY.

We venture the following extract from a letter recently received, (dated 18th ult.) from a Friend at Hull's Mills, Dutchess co. N. Y. It is the more gratifying, from the liberality it manifests, as it will be seen that the writer belongs to that respectable denomination the Friends.

We will endeavor to have some ministering brother pay them a visit ere long, of which we will give our correspondent due notice.

The allusion in the last paragraph, with many of our readers, will be readily understood to be to the Grandfather of Br. Thomas, (ABEL THOMAS,) who was an eminent Speaker in the Friends Meeting. P.

Some of my neighbors have expressed a wish to have a Universalist preacher pay them a visit. You will consider whether it would be a proper time now during the approaching harvest, or whether it would be better to postpone it to a later season. All I can say, is, now is apparently the proper time as regards the state of the people's minds. They have been considerably agitated with "revival" and "protracted meetings." Some of more rational views desire that something may be introduced to counteract the unsocial and baneful influence. At Stanfordville, there is a meeting house belonging to the liberal sect called Christians, or New Lights. And in our neighborhood, 3 or 4 miles east, we have School houses; and it is here that they have requested me to make application for them. I am not a Universalist myself, but a Friend; nevertheless, I take great pleasure in being of service in any way calculated to introduce what will effect a *revival of rational investigation* on the subject of religion amongst those who, disgusted with the extravagancies of orthodoxy, stand aloof from all religious services and associations, and thus contract isolated habits, and are deprived of many opportunities of improvement, and lose that family or brotherly feeling which is nourished and strengthened by a frequent assembling together; especially when we consider it is for the purpose of paying our devotions to our common Father.

A Friend sends me your paper regularly. I cannot deny but that I read it with some more pleasure, from the fact that the Grandfather of one of the editors was one of the pillars of our society.

#### A BURNT OFFERING.

A friend and subscriber in Columbia co. gives, under date of the 27th ult. the particulars of some summary proceedings with a No. of our "very wicked" paper. We copy a portion of the letter below. The no doubt good, but mistaken, lady, must have enjoyed an exquisite degree of satisfaction in viewing the naughty sheet enveloped in the devouring flames. What a grateful incense must have arisen therefrom to her wrathful and vindictive Deity!—But there is one consoling reflection—It is not the first attempt to put down supposed *heresy*, by fire and faggot. P.

Br. PRICE—The last number of your paper has had the misfortune to fall into the hands of a "silly woman," and in strict accordance with her "fiery" faith, she presented it as a burnt offering to



her increased feelings. The name of the lady is ——— and of a family whose measure of prejudice is not surpassed by any other that I have ever known. She confessed the charge, as soon as preferred against her, and moreover said, "that it was well kept all my books and papers under lock and key, for she would make way with all she could lay her hands upon." You may without any danger of mistake, judge how great must be the piety of such miserable beings. I told her that if I ever lost another paper in that manner, or in any other by her hands, I should see whether the law would justify her in such acts. The same was said with regard to the books, and in order to prove whether a faith in Presbyterian tenets will uniformly cause its adherents to keep their word, I have left my books open and free. I shall now see whether any confidence can be placed in her word.

Original.

#### A SHORT EPISTLE

From N. Dodge, Universalist, to Mr. Warren, a Methodist.

DEAR SIR—Last evening, while listening to your preaching, I heard sentiments advanced which are very common and popular among your order, so far as I am acquainted. I am not disposed to say or do any thing to disturb or injure the feelings of any sincere christian, yet I feel called upon to do every thing in my power towards promoting the knowledge of God amongst mankind.

When you said that Jesus Christ, the second person in the adorable trinity, suffered and died to satisfy the demands of divine justice, to purchase salvation for all mankind, to appease the wrath of God and put mankind into a salvable state; and that he had done every thing that it was possible for him to do towards their salvation, consistent with his own glory and their free agency; and then affirmed that the man who appeared without a wedding garment, and was turned out to weep and wail and gnash his teeth in outer darkness, represented those who would be eternally lost and forever debarred from going to heaven, notwithstanding all Jesus Christ had done, I thought you had presented the case much as Arminians of every description usually do.

To Universalists the above statement, which all Arminians preach and believe, appears like the most unaccountable perversion of divine truth that benighted humanity was ever capable of uttering. You agree that it is consistent with God's honor and glory and man's free agency to reconcile some of the chief of sinners to himself, by working in them both to will and to do of his good pleasure, Phil. ii, 12, 2 Tim. i, 15. What reason can be rendered to prove that he will not reconcile all sinners to himself by the same means? He is without partiality. What glory can you suppose is rendered unto God by representing him divided against himself—possessing conflicting attributes? You cannot deny that God has a great love for sinners who are dead in trespasses and sins, Eph. ii, 4, 5; and that Jesus died to commend this love of God towards us, Rom. v, 8. Now if you say God has great wrath towards sinners, and that God so loved the world that he sent his only begotten son to save them from his wrath, we are astonished that you cannot see the contradiction. Then to say Jesus is the only one living and true God; and that he died to appease his own wrath!! If you were a Juryman, under oath, to act impartially, you would no doubt as readily give judgment against such inconsistencies, as king David did in the case of Uriah, when his conduct was represented by Nathan in a simile that kept self out of sight until the answer was given!

You quoted the Savior's remarks, in Luke xiv, 28—30, about building a tower. According

to your representation one would be led to suppose that instead of God's being glorified in the accomplishment of what he had undertaken, that Jesus had undertaken to save the world, and had done all that he could towards it, but finding he had given mankind a free agency, which he either could not, or would not control with his own glory, was under the necessity of failing in his undertaking, and being exposed to eternal mockery in consequence of undertaking to build a church of Jews and Gentiles, represented by a tower, and after doing all that he could had failed of securing the glory he had first contemplated, and at last, like a broken merchant, who in consequence of bad calculations, had exposed himself to mockery and ridicule.

Whatever description you may give of free agency, I conclude you will not deny that God gave it to mankind, or was the author of it. Now for you or any other man while preaching, to represent God as bestowing an agency that he knew would counteract his own design, frustrate his own plan, rob him of his glory, and expose him to mockery in the end, we who sit and hear such statements must conclude that God is lacking in knowledge, or wisdom, or power; or that the preacher is mistaken, and has not given his true character, unless we sit drowsing and nodding as some others did, and conclude that since a good preacher of our order has got hold of the helm, all will go right, whether we are sleeping or waking.

I recollect that you had much to say in your discourse about Jesus dying to purchase salvation for all mankind! It sounded as odd to me as it would to hear as much said about a physician purchasing health for the sick. Jesus gave himself for the church, that he might sanctify and cleanse it. He gave himself a ransom for all. Hence, I conclude all he gave himself a ransom for, are the church. But should you say he died to purchase cleansing for the church, it would be as unintelligible as to say he died to purchase salvation for all mankind. If you should say he died and rose again, that the scriptures of the prophets might be fulfilled; or that he died, rose, and revived, that he might be Lord both of the dead and the living; or that he suffered for us, to set us an example, that we should follow his steps; or that he died for us, that he might bring life and immortality to light through his resurrection; or to take away the sin of the world; or to commend the Love of God to us sinners; or that he suffered the just for the unjust, that he might bring us to God, I should understand in a moment. Such sentences I consider windows in heaven, through which the light of God's countenance is ever shining into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; whom having not seen, we love: in whom though now ye see him not, yet believing, we rejoice with joy unspeakable, while we contemplate the approaching enlargement of Zion's borders, fully believing the time is not far distant, when the blazing beams of heavenly day, bursting through the mystic fog, will chase all such contradictory sentiments out of the church, cleanse her from the works of darkness, and present her pure before the throne of God.—"Whoso readeth, let him understand."

N. DODGE.

Annsville, (Peekskill) N. Y. July 20, 1835.

#### APPOINTMENTS.

A line from Br. Rogers informs us that he will be at the following place at the times named, where appointments may be made for him.

Millford, N. J. or on the opposite shore as the friends may judge best, after the 7th.  
Philadelphia, from the 12th till the 21st Aug.  
Marietta, 23d and 24th, do.  
Baltimore from the 26th till the 31st, do.  
Pittsburgh, about the 8th of September.

#### NEW PUBLICATION, The Philadelphia Discussion.

We have now in press the very interesting Controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work will contain several letters from Mr. Thomas, in addition to those already published, giving the proofs of Universalism, the whole comprising a volume of near 300 large 18 mo. pages, fine paper, fine muslin binding, at 62 1-2 cts.

We purpose having a large quantity of them at Hartford, Conn. during the session of the General Convention.—Individuals desirous of obtaining the work in various sections where it is difficult transporting packages, or where there are no Booksellers who would take an interest in circulating them, might make up their orders, or signify their wishes to some one who was to be at the Convention, and the Books be taken in charge by them on their return.

#### MAINE CONVENTION.

The Maine State Convention of Universalists, at their recent session, passed a resolution approving the Constitution of the United States General Convention, and appointed Delegates to the session of that body, to be holden in Hartford, Conn., in Sept.

#### NEW WORK.

We have before us two volumes just issued from the Press of the Messrs. Harpers, entitled "*Four years in Great Britain. 1831—1835. By Calvin Colton.*" By a glance at its pages we judge it to be an interesting work. We shall probably make extracts from it in our next.

#### Married.

In New-York, July 29th, by Rev. T. J. Sawyer, Mr. JOHN P. TRACY, and Miss ELLEN JANE CHARLES.

In Philadelphia, on Tuesday evening, 14th July, by Evangelist Abel C. Thomas, Mr. SAMUEL TOWNSEND, of New-Castle county, Del., and Miss ANNA MARIA HART, of Kent county, Md.

On Thursday evening, 23d July, by the same, Mr. WM. J. CRANS, and Miss JULIA ANN BORIE, both of Philadelphia.

#### Religious Notices.

Br. F. Hitchcock will preach in Darien, at the school house near Jesse Whiting's, at half past 10; near Mr. Waterbury's at 2 P. M. and at Stamford Village in the evening of the 2d Sunday in August.

Br. J. Perry will preach at Flax Hill Saturday evening August 8th: at Westport 2d Sunday in August morning and afternoon, and at New Canaan in the evening, in place of Br. Bulkeley.

Br. Perry will preach in Danbury, 3d Sunday in August.

Br. B. B. Hallock will preach in Monticello, the 3d Sabbath (16th) in August, on his return from Broome co. He can preach in the vicinity, or at places on the route home, the three or four succeeding evenings, if appointments are made and information is given him at Monticello.

Br. S. J. Hillyer, will preach in Yonkers, Friday evening August 14; at Jefferson village, Monday, 17; at Springfield, Tuesday, 18; at Livingston, Wednesday, 19; at Caldwell, Thursday, 20; and perhaps at Orange, Friday, 21. Of this last, however, further notice will be given.

Br. F. Hitchcock will preach at Trumbull, the 3d Sabbath in August, and at Stratford, in the evening.

Br. James Shrigley, will preach in Killingworth, 4th Sabbath (23d) in August.

Br. S. J. Hillyer will preach in Huntington, L. I. the 4th Sabbath in Aug. (23d inst.)

Br. S. C. Bulkeley will preach in Cow-Harbor, L. I. the 4th Sabbath in Aug. (23d inst.)

EXCHANGE.—Br. Marvin will preach in North Salem the 3d Sabbath, (16,) and at Long Ridge, the 4th Sabbath, (23d,) in August; Br. Hillyer supplying the desk in Newark, the 3d, and Br. Perry the 4th Sabbath, as above.

Br. Bulkeley will preach at Croton in the morning and afternoon, and at Sing-Sing in the evening of the 3d Sunday in August; and at Milton in the morning, and at Marlborough in the afternoon of the 5th Sunday in this month, and at New-Windsor Monday evening following.—The friends in Milton, will please take notice of this change, which is made in consequence of the Discussion at Huntington.



### A CHILD'S FIRST IMPRESSION OF A STAR.

BY N. P. WILLIS.

She had been told that God made all the stars  
That twinkled up in heaven, and now she stood  
Watching the coming of the twilight on,  
As if it were a new and perfect world,  
And this were its first eve. How beautiful  
Must be the work of Nature to a child  
In its first impressions! Laura stood  
By the low window, with the silken lash  
Of her soft eye appraised, and her sweet mouth  
Half parted with the new and strange delight  
Of beauty that she could not comprehend,  
And had not seen before. The purple folds  
Of the low sunset clouds, and the blue sky  
That looked so still and delicate above,  
Filled her young heart with gladness, and the eye  
Stole on with its deep shadows, and she still  
Stood looking at the west with that half smile,  
As if a pleasant thought were at her heart.  
Presently in the edge of the last tint  
Of sunset, where the blue was melted in  
To the faint golden mellowness, a star  
Stood suddenly. A laugh of wild delight  
Burst from her lips, and putting up her hands,  
Her simple thought broke forth expressively—  
"Father, dear father, God has made a star!"

### THE AGED PAIR.

The following touching description of an aged and affectionate pair who had climb life's rugged hill together, and were now on its declivity near the base, we extract from Bulwer's late work, "The Student." It is the closing part of a very interesting description of the little sequestered village of Knebworth, the "home of his youth."

But our two especial friends were an old couple, quartered in a little angle of the village, who, hard on their eightieth year, had jogged on for nearly sixty revolutions of the sun hand in hand together, and never seemed to have stumbled on an unkind thought towards each other. The love of those two old persons was the most perfect, the most beautiful I ever beheld. Their children had grown up, and married, and left them—they were utterly alone. Their simple affections were all in all to them. They had never been to London, never above fifteen miles from the spot where they had been born, and where their bones were to repose. Them the march of knowledge had never reached. They could neither read nor write. Old age had frozen up the portals of intellect before the school-master had gone his rounds. So ignorant were they of the world, that they scarce knew the name of the king. Changes of ministry, peace and war, the agitations of life, were as utter nothings to them—as to the wildest savage of Caffraria. Few, as the arithmetic of intellect can comprise, were their ideas; but they wanted not to swell the sum, for the ideas were centered, with all that true sentiment of love ever taught the wisest, within each other. If out of that circle extended their radii of love, it was to the family under whom they had vegetated, and to us who were its young hopes. Us indeed they did love warmly, as something that belonged to them. And scarcely a day ever passed but what, in all the riot and glee of boyhood, with half a score of dogs at our heels, we used to rush into the quiet of that lonely cottage—scrambling over the palings—bustling through the threshold—sullyling, with shoes that had made a day's circuit through all the woods and plantings, the scrupulous cleanliness of the hearth, and making their old hearts glad, and proud, and merry by the very discomfort we occasioned. Then were the rude chairs drawn into the jaws of that wide ingle nook—then was the new log thrown on the hearth—then would the old dame insist upon chafing our hands numbed with the cold, as one of us—ah, happiest he!—drew forth the fragment of cake, or the handful of figs and raisins—brought to show that they had not been forgotten. And, indeed never were they forgotten by a more powerful hand and a more steady heart than ours, for daily from the hall came the savoury meal, which the old woman carved tenderly for her husband (for his hands were palsied), and, until his appetite was sated, sat

apart and refused to share. Old age so seldom unselfish!—and the old age of the poor peasant woman—how many young hearts, full of the phrases of poetry, and the mockeries of sentiment, would it have shamed!

I see the old man now, in a great high-backed tapestry chair, which had been a part of the furniture of the old manor-house: in his youth he had been on the sporting establishment of a former squire, my grandfather's predecessor and uncle, and he had contrived to retain still, fresh and undimmed, though how many years time might forget to register, a habit of green velvet, whose antiquated cut suited well his long grey locks and venerable countenance.—Poor old Newman Hagar!—a blessing on that old head—surely you are living yet!—while I live, you are not all vanished—all swallowed up by the oblivious earth. And, even after I have joined you, this page, surviving both, shall preserve you among those whom the world does not willingly let perish!—And on the opposite side of the hearth sat the partner of that obscure and harmless existence, with a face which, when we were there, never was without a smile at our presence, or a tear for our parting. Plain though her features must ever have been, and worn and wrinkled as they were then, I never saw a countenance in which, not the intellect, but the feeling of our divine nature had left a more pleasant and touching trace.

Sometimes, as the winter day closed in, and dogs and children crowded alike around the comfortable fire, we delighted to make the old man tell us of his dim memories of former squires—the notes of bugles long silenced—the glories of coaches and six long vanished—how the squire was dressed in scarlet and gold—and how my lady swept the avenues in brocade. But pleasanter to me, child as I was, was it to question the good old folks of their own past fortunes—of their first love, and how they came to marry, and how, since, they had weathered the winds of the changing world.

### SKETCH.

A mother was kneeling in the deep hush of the evening, at the couch of two infants, whose rosy arms were twined in a mutual embrace. A slumber soft as the moonlight that fell through the lattice over them like a silver veil, lay on their delicate lips—the soft bright curls that clustered on their pillow, where slightly stirred by their gentle and healthful breathings, and that smile, which beams from the pure depths of the fresh glad spirit, yet rested on their red lips.—The mother looked upon their exceeding beauty with a momentary pride, and then, as she continued to gaze on the lovely slumberers, her dark eye deepened with an intense and unutterable fondness, and a cold shuddering fear came over her, lest those buds of life, so fair, so glowing, might be touched with sudden decay, and gathered back in their brightness to the dust. And she lifted her voice in prayer, solemnly, passionately, earnest, that the giver of life would still spare to her those blossoms of love, over whom her soul thus yearned. And as the low breathed accents rose on the still air, a deepened thought came over her, and her spirit went out with her loved and pure ones into the strange wild paths of life and a strong horror chilled her frame as she beheld mildew and blight settling on the fair and lovely of the earth, and high and rich hearts scathed with desolation and guilty passion. And the prayer she was breathing grew more fervent even to agony, that He who was the fountain of all purity, would preserve those whom he had given her in their perfect innocence, permitting neither shame nor crime, nor folly to cast a stain on the brightness with which she had received them invested from His hand as with a mantle.

As the prayer died away in the weakness of the spent spirit, a pale shadowy form stood be-

side the infant sleepers. 'I am Death,' said the spectre, 'and I come for these thy babes—I am commissioned to bear them where the perils you depreciate are unknown; where neither stain, nor dust, nor shadow can reach the rejoicing spirit. It is only by yielding them to me, you can preserve them forever from contamination and decay.' A wild conflict—a struggle as the soul parting in strong agony, shook the mother's frame, but faith and the love which hath a purer fount than that of earthward passions, triumphed, and she yielded up her babes to the spectre.

'Behold said death as he touched the fair forms, and the beauty of life gave place to a holier and yet deeper loveliness, 'behold, the smile of innocence is now forever sealed. They will waken where there is neither blight nor tempest.' And the benign power whom we call the Spoiler, bore away the now perfected blossoms of immortality to the far-off sky.

### Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. 132 Chesnut-st. Philadel<sup>a</sup> hia.

- Bailou's Notes in illustration of the Parables—75 cts.
- Bailou's XXVI Lectures on important doctrines—\$1.
- Bailou's XXV Select Sermons on various subjects—\$1.
- Bailou's XI Sermons delivered in Philadelphia—37 cts.
- Also Bailou's IX Sermons, delivered in Philadelphia.
- Bailou's Examination of the doctrine of future Punishment—50 cts.
- Ancient History of Universalism, by H. Bailou 2d.—\$1.
- Modern History of Universalism, by T. Whittemore—\$1.
- T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
- Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
- Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
- Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.
- Winchester's Dialogues on Universal Restoration—63 cts.
- Streeter's News from Three Worlds—25 cts.
- Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
- Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
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- Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
- Balfour's Examination of Stuart's Exegetical Essays—75 cts.
- Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
- Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
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- Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.
- Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.

### New Pamphlets.

- The Letter of Br. Joseph G. Ely to Rev. Mr. Beebe published in No. 30 and 31 of the Messenger.
- Lessons of Nature a Sermon by C. F. Le Fevre, Reasons for serving God, a Sermon by T. J. Sawyer. Just published in Pamphlet form, and for sale at this office.